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DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, . . *Editor.*
WILLIAM A. HINDS, . *Associate Editor.*
F. WAYLAND-SMITH, . *Business Manager.*

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CONNECTION BETWEEN SOCIALISM AND SPIRITUALISM.

III.

As the different schools of Socialism, from the lowest form of coöperation to the highest form of Communism, have certain objects in common, and all take advantage of the same great principles of agreement in their practical experiments; so the different schools of Spiritualism, from those in pursuit of the lowest physical phenomena to those seeking the most refined communication with the highest spheres, have also a common object and a common belief which make it easy for them to fraternize and to some extent work together. Their common object is to obtain communications from the invisible world, and they have a common belief that this is possible; and many of them further believe that we can get superior wisdom from that world for our guidance in this world. This is emphatically true of all the religious Communities. The Rappites and the Shakers, the Zoarites and the Bethelites, the Ebenezers and the Perfectionists, all believe that we can get communications from the other world that will be of practical benefit in working out the problem of Socialism. Some of them refer all important matters to the spirit-world for decision or counsel; and they are all firm believers in the possibility of receiving immediate answers to prayer. And it is to be noted that the Spiritualism of these Communities is superior to much that is going under that name, because it is with them not a matter of curiosity and speculation, but a practical thing—something that helps them to wise management of their affairs. It is not necessary in this connection to inquire whether their ideas of the divinity of their inspiration are correct; it is enough to know that they have inspirational aid and guidance that proves itself to be reliable and true.

Nor is this belief in the existence of the spiritual world and of the possibility of receiving communications from it confined to that class of Socialists who are called religious. It has been recognized by the Fourierites and Transcendentalists as well, as we have previously shown. It is even indirectly admitted by some of the Evolutionists. Thus in one of their latest and most heterodox works we find this acknowledgment:

"As to a conscious existence after death, it is not at all impossible, nor to myself improbable, that the conception of a refined or spiritual matter, correlative to ordinary or gross matter, and of spiritual existence of some sort, composed of such matter, may yet find a solid basis in the truths of positive science."

It may therefore be safely assumed that there is as broad ground for agreement between all classes of Spiritualists as between all classes of Socialists; and in fact the platform proposed by the AMERICAN SOCIALIST is broad enough for Spiritualists, Socialists and Evolutionists all to stand upon. For if there is a possibility of the existence of another world, as the writer of the above-quoted paragraph, in common perhaps with Positivists generally, admits, then, as humble seekers after the truth, they ought to give their chief atttention to this matter, and endeavor first of all to settle the question which it raises, if for no other reason, that they may bring to bear on the great questions they are undertaking to solve the very best kind of evidence. There is a wide distinction, as every one knows, between direct testimony of eye-witnesses and circumstantial evidence. The latter is comparatively weak and unsatisfactory in all cases, and is never relied upon in courts of law when the other is accessible. But the evidence upon which the scientists have to depend in determining the antiquity of man, whether he was created outright or evoluted from lower organisms, and other similar questions, is at best but circumstantial; it lacks the definiteness and certainty of direct personal testimony, and the only possible source whence such testimony can be obtained is the spiritual world. It is rational on the hypothesis that there is an invisible world to assume that among its spirit-inhabitants are those who were present when humanity emerged from animalism, and from whom direct testimony can be obtained. It may well be insisted that Spiritualism opens a field which promises to give positive evidence in regard to all the great questions now agitating the scientific world; and this being the fact, it is evidently high time that attention should be concentrated on the evidences of the existence of that world. Scientific men should suspend judgment on the great questions that have puzzled them, now that their investigations have brought them to the borders of spiritual science, and should take means to find out whether, first, there is an invisible world, and, second, whether any aid can be obtained from it in determining the truth or falsity of their hypotheses. If real practical wisdom does come out of the spirit-world, as the Socialists insist and show, then it is fair to assume that by increasing acquaintance with that world we shall get at sources of still higher wisdom, that will help us to solve all the scientific enigmas that have puzzled men's brains from the earliest ages.

But whether scientists can be induced to take this view and follow it or not, Socialists cannot afford to neglect Spiritualism; for the spirit world in all its approaches to the visible world has helped Communism, which is the same as to say that it has put its hand to the most important work in this world; for all scientists agree that Sociology is the highest science; and that in turn indicates that the invisibles who are helping Socialism understand what the central science is; and if they do, then it is reasonable to suppose they also understand the lower sciences and know when the world was made, and how man reached his present status.

The charge is often made that Spiritualism is not practical; that it has produced nothing of value to mankind; but this is a false charge in general, however it may hold against some of the later developments. Spiritualism has produced the only encouraging results in Socialism, and in connection with Socialism is to be credited with some very important physical discoveries bearing on the future welfare of the race. Spiritualism certainly furnished the pentecostal model of Communism, which has done more than all else to stimulate socialistic thought and experiment.

SOCIALISM AND THE STATE.

From a Lecture by R. W. Emerson in 1844.

In consequence of the revolution in the state of society wrought by trade, Government in our times is beginning to wear a clumsy and cumbrous appearance. We have already seen our way to shorter methods. The time is full of good signs. Some of them shall ripen to fruit. All this beneficent socialism is a friendly omen, and the swelling cry of voices for the education of the people, indicates that Government has other offices than those of banker and executioner. Witness the new movements in the civilized world, the Communism of France, Germany, and Switzerland; the Trades' Unions; the English League against the Corn Laws; and the whole *Industrial Statistics*, so called. In Paris, the blouse, the badge of the operative, has begun to make its appearance in the saloons. Witness, too, the spectacle of three Communities which have within a very short time sprung up within this Commonwealth, besides several others undertaken by citizens of Massachusetts within the territory of other States. These proceeded from a variety of motives, from an impatience of many usages in common life, from a wish for greater freedom than the manners and opinions of society permitted, but in great part from a feeling that the true offices of the State, the State had let fall to the ground; that in the scramble of parties for the public purse, the main duties of government were omitted—the duty to instruct the ignorant, to supply the poor with work and with good guidance. These Communists preferred the agricultural life as the most favorable condition for human culture; but they thought that the farm, as we manage it, did not satisfy the right ambition of man. The farmer, after sacrificing pleasure, taste, freedom, thought, love, to his work, turns out often a bankrupt, like the merchant. This result might well seem astounding. All this drudgery, from cockcrowing to starlight, for all these years, to end in mortgages and the auctioneer's flag, and removing from bad to worse. It is time to have the thing looked into, and with a sifting criticism ascertain who is the fool. It seems a great deal worse, because the farmer is living in the same town with men who pretend to know exactly what he wants. On one side, is agricultural chemistry, coolly exposing the nonsense of our spendthrift agriculture and ruinous expense of manures, and offering, by means of a teaspoonful of artificial guano, to turn a sandbank into corn; and on the other, the farmer, not only eager for the information, but with bad crops and in debt and bankruptcy, for want of it. Here are Etzlers and mechanical projectors, who with the Fourierists, undoubtingly affirm that the smallest union would make every man rich; and, on the other side, a multitude of poor men and women seeking work, and who cannot find enough to pay their board. The science is confident, and surely the poverty is real. If any means could be found to bring these two together!

This was one design of the projectors of the Associations which are now making their first feeble experiments. They were founded in love, and in labor. They proposed, as you know, that all men should take a part in the manual toil, and proposed to amend the condition of men, by substituting harmonious for hostile industry. It was a noble thought of Fourier, which gives a favorable idea of his system, to distinguish in his Phalanx a class as the Sacred Band, by whom whatever duties were disagreeable, and likely to be omitted, were to be assumed.

At least, an economical success seemed certain for the enterprise, and that agricultural association must, sooner or later, fix the price of bread, and drive single farmers into association, in self-defense; as the great commercial and manufacturing companies had already done. The Community is only the continuation of the same movement which made the joint-stock companies for manufactures, mining, insurance, banking and so forth. It has turned out cheaper to make calico by companies; and it is proposed to plant corn, and to bake bread by companies.

Undoubtedly abundant mistakes will be made by these first adventurers, which will draw ridicule on their schemes. I think for example that they exaggerate the importance of a favorite project of theirs, that of paying talent and labor at one rate, paying all sorts of service at one rate, say ten cents the hour. They have paid it so; but not an instant would a dime remain a dime. In one hand it became an eagle as it fell, and in another hand a copper cent. For the whole value of the dime is in knowing what to do with it. One man buys with it a land-title of an Indian, and makes his posterity princes; or buys corn enough to feed the world; or pen, ink, and paper, or a painter's brush, by which he can communicate himself to the human race as if he were

fire; and the other buys barley candy. Money is of no value, it cannot spend itself. All depends on the skill of the spender. Whether, too, the objection almost universally felt by such women in the community as were mothers, to an associate life, to a common table, and a common nursery, etc., setting a higher value on the private family with poverty, than on an association with wealth, will not prove insuperable, remains to be determined.

But the Communities aimed at a higher success in securing to all their members an equal and thorough education. And on the whole one may say, that aims so generous, and so forced on them by the times, will not be relinquished, even if these attempts fail, but will be prosecuted until they succeed.

This is the value of the Communities; not what they have done, but the revolution which they indicate is on the way. Yes, Government must educate the poor man.

Look across the country from any hill-side around us, and the landscape seems to crave Government. The actual difference of men must be acknowledged, and met with love and wisdom. These rising grounds which command the champaign below, seem to ask for lords, true lords, *land*-lords, who understand the land and its uses, and the applicabilities of men, and whose government would be what it should, namely, mediation between want and supply. How gladly would each citizen pay a commission for the support and continuation of good guidance. None should be a governor who has not a talent for governing. Now many people have a native skill for carving out business for many hands; a genius for the disposition of affairs; and are never happier than when difficult practical questions, which embarrass other men, are to be solved. All lies in light before them; they are in their element. Could any means be contrived to appoint only these! There really seems a progress toward such a state of things, in which this work shall be done by these natural workmen; and this not certainly through any increased discretion shown by the citizens at elections, but by the gradual contempt into which official government falls, and the increasing disposition of private adventurers to assume its fallen functions. Thus the costly Post-Office is likely to go into disuse before the private transportation shop of Harnden and his competitors. The currency threatens to fall entirely into private hands. Justice is continually administered more and more by private reference, and not by litigation. We have feudal governments in a commercial age. It would be but an easy extension of our commercial system, to pay a private emperor a fee for services, as we pay an architect, an engineer, or a lawyer. If any man has a talent for righting wrong, for administering difficult affairs, for counseling poor farmers how to turn their estates to good husbandry, for combining a hundred private enterprises to a general benefit, let him in the county-town, or in Court-street, put up his sign-board, Mr. Smith, *Governor;* Mr. Johnson, *Working king.*

How can our young men complain of the poverty of things in New England, and not feel that poverty as a demand on their charity to make New England rich? Where is he who seeing a thousand men useless and unhappy, and making the whole region forlorn by their inaction, and conscious himself of possessing the faculty they want, does not hear his call to go and be their king?

We must have kings, and we must have nobles. Nature provides such in every society—only let us have the real instead of the titular. Let us have our leading and our inspiration from the best. In every society some men are born to rule, and some to advise. Let the powers be well directed, directed by love, and they would every-where be greeted with joy and honor. The chief is the chief all the world over, only not his cap and his plume. It is only their dislike of the pretender, which makes men sometimes unjust to the accomplished man. If society were transparent, the noble would every-where be gladly received and accredited, and would not be asked for his day's work, but would be felt as benefit, inasmuch as he was noble. That were his duty and stint—to keep himself pure and purifying the leaven of his nation. I think I see place and duties for a nobleman in every society; but it is not to drink wine and ride in a fine coach, but to guide and adorn life for the multitude by forethought, by elegant studies, by perseverance, self-devotion, and the remembrance of the humble old friend, by making his life secretly beautiful.

I call upon you, young men, to obey your heart, and be the nobility of this land. In every age of the world, there has been a leading nation, one of a more generous sentiment, whose eminent citizens were willing to stand for the interests of general justice and humanity, at the risk of being called, by the men of the moment, chimerical and fantastic. Which should be that nation but these States? Which should lead that movement, if not New England? Who should lead the leaders, but the Young American? The people, and the world, is now suffering from the want of religion and honor in its public mind. * * * * *

It is for us to confide in the beneficent Supreme Power, and not to rely on our money, and on the State because it is the guard of money. At this moment, the terror of old people and of vicious people, is lest the Union of these States be destroyed: as if the Union had any other real basis than the good pleasure of a majority of the citizens to be united. But the wise and just man will always feel that he stands on his own feet; that he imparts strength to the State, not receives security from it; and that if all went down, he and such as he would quite easily combine in a new and better constitution. Every great and memorable community has consisted of formidable individuals, who, like the Roman or the Spartan, lent his own spirit to the State and made it great. Yet only by the supernatural is a man strong; nothing is so weak as an egotist. Nothing is mightier than we, when we are vehicles of a truth before which the state and the individual are alike ephemeral.

CORRESPONDENCE.

JOHN AND MATTHEW PRATT.

Hamilton, N. Y., Nov. 1876.

EDITOR AMERICAN SOCIALIST:—It is nearly seventy years since two brothers from Massachusetts came to Madison county, New York, to seek a place for a future home. They were of a good family, had good business educations, and had acquired the trade of carpenter and joiner. When they first came into the county they busied themselves in taking jobs, which they would accomplish with great rapidity and thoroughness. The second year they, with the money they brought with them and what they earned, purchased a tract of land in the town of Eaton, at the head waters of the Oneida Creek. Their new purchase was in a region of wild and forbidding scenery. It was exceedingly rough and hilly, their land lying in a hollow surrounded by steep hills that were covered with a thick and heavy growth of hemlock and other wood. Through this hollow ran the head waters of the Oneida Creek. The stream at this point had a rapid current, which furnished a number of good mill sites that were on the purchase of the "Pratt brothers." The first year they built a saw-mill. It was a crude and rough thing as compared with mills of this day. It consisted of two mud-sills, a coam frame placed on them, with but little covering to the sides, and the roof made of slabs of different lengths and thicknesses. The machinery consisted of a flutter water-wheel, a crank, pitman, and a saw-gate supported by two fender posts; also a gig-wheel, a rag-wheel, and a log carriage.

Thus equipped, the brothers ran their mill night and day, sawing large quantities of logs. Soon after they built another and a more finished mill. This also had all it could do. The brothers soon after commenced the manufacture of potash, purchasing all the ashes offered them. The product they sent to Albany by team, where it met a quick sale. The brothers next opened a store in their little place of business, which was called "Pratt's Hollow," they doing a lively and money-making business.

Their next enterprise was to build a grist-mill and a distillery. When these were completed and in operation Pratt's Hollow was one of the most enterprising places in the county of Madison. And though hidden among the hills surrounding it, the steam from the ashery and distilleries (for they had two of them) always told the location of the Pratt brothers. Their high sense of honor, their honorable course in their dealing with others, and the promptness with which they paid their laborers and their debts, gave them the confidence of all with whom they came in contact.

The most singular thing about these two brothers, John and Matthew, was that they kept no accounts between themselves, but lived with their families on Community principles, so far as property was concerned, both families being supplied from one common purse. What belonged to one brother belonged to the other, and the wants of both families (and they had large families of children) were supplied from the same common fund. Under those arrangements both grew up happily, and harmoniously, and the brothers became rich in the prime of their life. But a change in after years followed, and that change made the Pratt brothers poor.

After the children of each family had grown up, they disliked the way their fathers kept their business matters, and wanted a change. They urged their parents to cease doing business on their Socialistic plan, and to divide their property so that each one, children included, could do business by himself. The brothers were opposed to this, telling their families they had business enough for all to work together in harmony; and they strongly opposed a dissolution. But the pressure from their children prevailed.

The brothers made an inventory of their personal property, divided their real estate, and then became for the first time in their lives, separate in business. They were unfitted for the change, and Matthew sold his interest in the business to John and left the place. John continued the business for awhile, with his children as associates, but not with that prosperity he was accustomed to, for with a division of property came a division of interests, and it was soon apparent to all that the new change was not a prosperous one. The change brought John, for the first time, largely into debt, and to continue his business he had frequently to borrow money. This for awhile he could readily do, but soon it became difficult to borrow, and he had to give security. Later he had to sell real estate to pay the debt, and as he grew older he retired, leaving the business with his children. But the business growing continually less, the family left the place; and for a good many years past there has not been left at Pratt's Hollow one of the once noble and honorable family of the Pratt Brothers. Such is the history of the first interests in this county.

CARLTON RICE.

A CORRESPONDENT writing from the Oneida Community says: Our amateur entomologist (Mr. R. V. Hawley), has lately had a valuable scientific work presented to him by its author. It is the tenth volume of the "United States Geological Survey of the Territories." This volume is entirely occupied by a Monograph of the Geometrid Moths or *Phalænidæ* of the United States, by A. S. Packard, Jr., M. D.

This is the first of a series of monographs, now in an advanced state of preparation, based on the collections of the Survey, which Prof. F. V. Hayden, geologist-in-charge, says will be printed as soon as they can be completed. The Government printing-office at Washington publishes the work.

This monograph is the result of years of careful study and industrious collection, not only by its author and compiler, Dr. Packard, but scores of other eminent native and foreign entomologists.

Treating so exhaustively of one of the most destructive groups of Lepidopterous insects, this monograph is expected to be specially useful to agriculturists. Between three and four hundred species of *Phalænidæ* are minutely described and pictured in the present work. A vast collection compared to what has heretofore been done in this field. Yet Dr. Packard thinks it not unlikely that nearly a thousand species will be found on this continent, north of Mexico and the West Indies. Among these three or four hundred specimens of Geometrid moths are included collections, not only from the United States, but from British America, Labrador, and Greenland. One of the interesting results of the collections made by the entomologists who accompanied the Survey, was the showing of a striking resemblance between the insect *fauna* of some of our Western plateaus and mountains, and the *fauna* of the Ural and Altai mountains of the Eastern Continent; a similarity interesting to all biologists, as being another added to the many proofs of the relation between the physical geography of countries and the geographical distribution of animals.

These so-called Geometrid moths are the transformation of what is familiarly known to non-entomologists, as the measuring-worm. The worm, its very name even, excites a feeling of disgust and repulsion in the non-professional mind, that of course is not felt toward the moth. Indeed it is difficult for the non-professional to believe that the neutral-tinted, frail-winged insects, which only at lamp-lighting time flutter through our windows, are the product of those hump-bodied, evil-looking things, which, after a siesta on the lawn, or a ramble through our orchards, we find measuring our clothes, or spanning the bridge of our nose.

Great is the enthusiasm of science! We admire it, wonderingly. To it nothing is repulsive; nothing is ugly. It is as ready to study the growth and formation of a tape-worm, as to investigate the veining and cellular tissue of the fairest rose-leaf.

TAKE CARE OF YOUR BOYS.

Vineland, N. J., Nov., 1876.

DEAR SOCIALIST:—In a former number of the AMERICAN SOCIALIST in discussing the "Tramp Nuisance, its causes and cure," you "are confident that when its causes are discovered one of them at least will be the narrow family home," and then you proceed to give sev-

eral valid reasons why. I heartily indorse all these reasons, yet there is still another, connected with this same family home, which you did not touch, and I question whether it is not more potent than all the rest. The solitary home is often not a home in the true sense of the term to boys, but only a place where they go to eat and sleep, be scolded at and found fault with, until in sheer desperation they seek the more genial society of the street and the saloons. I have often heard mothers say, "I look pretty sharply after my girls, but I don't think it makes so much difference about my boys." It does make as much difference, for if boys are born to do battle with the world and to meet its manifold temptations, they need to be the better fortified. If their natures are cast in a rougher or stronger mold, they require the more careful culture. All children need loving rather than "sharp" looking after, and very few mothers are as thoughtful about their son's surroundings as their daughter's. I have seen sharp contrasts between the sleeping-rooms of brother and sister; the sister occupying the sunny angle of the house, with room carpeted and pictured to heart's content, and garnished with all pleasant appointments; while to the brother was assigned the loneliest room, the hardest bed, odd bits of furniture—if any—often a piece of a looking-glass, neither water nor towels, and every thing about the room forbiding in the extreme. As a reason for this difference the mother will tell you, "Oh boys are so careless and destructive, and so prone to deface things, they must be limited," utterly ignoring the fact that the very nakedness of the room suggests and instigates mischief.

I should say make the boys equal sharers in the home pleasantness, and thereby help them into the best life. Don't send your little girl to church in exquisite garments and her young brother in ragged wristbands and faded necktie. These are little things, but little things torture and demoralize. The brother sees his sister carrying off the prettiness of life and comes to his mother's conclusion and acts upon it, "that it does not make much difference what he does;" and so in time defies the better influences, and gets up an antagonism of spirit which tends to thrust him out a tramping vagabond in quest of an indefinable something that he missed in childhood, but can never find.

Oh mother! forego a little of the ornamentation of your daughter's wardrobe and surroundings, to develop the better nature of your boy. Don't thrust him into the kitchen when there is company in the parlor, nor into the rain because you do not want his litter in the house. What if he does bring in chips and whittlings? he can gather them up, and they are far easier disposed of than the thorns your neglect may sow for your after years. Keep him close to you, though he converts your parlor into a shop of small mechanics, and while he plies his mimic toil, draw out and cultivate by unobtrusive means, his sweeter nature, never so much as hinting that he must needs be uncouth and rough because he is a boy.

Yours truly A. M. W.

THE LABOR PROBLEM.

From the *Graphic*.

The labor question is a very old one, and is likely to be a good deal older before it is solved. None of the fine schemes of modern theorists get rid or get over the difficulty. Every solution attempted by the laborers has failed from the irreconcilable elements involved in it. They want more work at higher wages, while each individually does less and gets more pay for doing it than at present. The labor unions forced wages up, but had the immediate effect of diminishing the demand for labor. The coverlet could not be stretched at both ends, and if it covered the face it left the feet bare. The strikes demoralized industry and pushed employers and employés over against each other into an attitude of jealousy and antagonism, and while both parties suffer, the heaviest part of the burden always falls on the shoulders of the laboring class at last. Experience has demonstrated that, while the possibility of a strike has had a restraining influence on most employers, as the fear of a revolution has served as a check on rulers, the strikes themselves have proved to be costly and with comparatively few exceptions injurious to the working class. And the much-vaunted system of co-operation has borne few of the fruits its originators and advocates predicted. The mind needed to control and direct a profitable business was wanting. An energetic, experienced business man would not consent to serve as the agent of a set of artisans when he could make a fortune on his own account, and a successful business requires an experienced and energetic head.

A good deal of difficulty has grown out of the new conditions in which capitalists and laborers are placed by the improvements in machinery and the application of steam to industry of all kinds. Work has to be done in larger establishments requiring more laborers and capital than in former times. And employers have not only lost much of the old personal interest in their employés, but in many cases do not know them and regard them merely as a part of the mechanism of production. It is this decay of personal relations between the two classes that causes much of the jealousy, irritation and antipathy between them. The great industrial successes of our time have been brought about by re-knitting the old personal ties between employer and employé and establishing a feeling of kindness on one part and loyalty and confidence on the other. In the Familistère of M. Godin and the model Community of Sir Titus Salt of Saltaire the remarkable achievements are due far more to the personal relations and kind sympathies that bind master and work-people together than to the organized form of industry on which so much stress has been laid. The trouble with all such new schemes for getting the knots and kinks out of the tangled skein of relationship between capital and labor is, that they propose to do with machinery what can be done only by mind. They propose to substitute by-laws for heart and the kindness that comes out of it. They are dazzled with the mechanical arrangements of Fourier's Phalanstery, and forget that man is a creature of sentiment and sympathy and sensibility, and will do and suffer any thing for friendship when he will do nothing from compulsion. He is not an automaton that will run without break if once wound up and set agoing, as so many employers seem to imagine. The success of the Cheney Brothers at South Manchester, Conn., and the Whitins at Northbridge, Mass., and Governor Fairbanks at St. Johnsbury, Vt., is very largely due to the close personal relations they have established with their working people, and the kindness they have shown has been more than repaid by faithful service. And a large infusion of this element into the relations of employers and employés would go far to solve the labor problem every-where.

SCIENCE AND SPIRITUALISM.

Spiritualism is just now undergoing a severe examination in England. The criminal prosecution which Prof. Lankester instigated against Dr. Slade, coming as it did just after Prof. Barrett's paper was read in a section of the British Association, has drawn on a lively discussion of the subject in the leading journals. A great many disbelieving people were scandalized that Spiritualism should have been in any way recognized by the British Association. But the arguments have not been all on that side. Some pretty fair logic is displayed by those who think that scientific men cannot afford to stand on their dignity and condemn a matter which they have not investigated. The *London Spectator* takes a very sensible position in an article discussing the attitude of scientific men toward Spiritualism, from which we extract:

"We cannot pretend to understand the only reason which has ever been given why the real occurrence of these extraordinary phenomena should not be, at least, provisionally accepted, whenever a genuine and careful man of science who commands attention in other departments of observation, attests them. Dr. Carpenter is reported to have said, in the British Association:—'We scientific men accept Mr. Crookes's statements upon the radiometer, and upon the whole series of beautiful researches by which he has brought that instrument to its present position. Why do we accept them? Because these can be reproduced at any time, and by any person. If Mr. Crookes would show us the phenomena which he has described, or if you or Dr. Huggins would show us the phenomena at any time which have been described in your writings, we would give them exactly the same attention;' and that remark was received in the section with general applause. Now Dr. Carpenter's valuable book on 'Mental Physiology' is crammed full of facts which he himself believes, and which we are most of us willing to accept on his authority, or on the other excellent authorities which he quotes, but which the excuse which he here suggests would be, as far as we can see, just as good reason for rejecting, as it is for rejecting absolutely the attestations of Mr. Barrett, or Mr. Wallace, or Mr. Crookes, concerning these marvelous phenomena. Dr. Carpenter could hardly reproduce at pleasure, for a crowd of curious inquirers, a single one of the strange phenomena of sleep-walking, or dual memory, or exalted faculty during the hours of sleep, which he so carefully records and so ably discusses. If we are to reject good and scientific testimony as to abnormal states of body or mind solely on the plea that it cannot be reproduced at pleasure, more than half the scientific data given us in Dr. Carpenter's valuable book should certainly be treated by scientific men as if they were little more than imaginary. We do not suppose that Dr. Carpenter meant to say this. What he did no doubt, mean to say, and what is very wise and undeniable, is that a scientific man will not at once accept as fact every thing, however little in keeping with other experience, which another scientific man has observed, until other scientific men come upon similar facts, which tend to verify and confirm these observations. That is a very sound position. And it applies to the abnormal facts stated in his own work just so far as they have not been repeatedly verified, either in detail, or at least in type, by several independent observers. But that is no reason at all for not accepting the deliberate statements of such scientific men as Mr. Barrett, or Mr. Wallace, or Mr. Crookes—as at least establishing a case for careful inquiry and investigation, still less for asserting that there is no occasion to inquire until one of them can reproduce all the facts he has observed in presence of a full section of the British Association. The fact is, of course, that this last condition is possible at all only in relation to a very limited department of physical science—experimental science. Even for the phenomenon of an occultation or an eclipse, you must wait till the conditions of an occultation or an eclipse recur. Where you are dealing with peculiar organizations, especially if there is any reason to believe them morbid organizations, it is absurd to suppose you can get at your phenomena when and where you will. Professor Barrett's patient began to lose her peculiar power just when it was beginning to excite most attention, and it would be simply childish to say that because this was so she never had it. You might just as well argue that because a man recovers from the dual state of consciousness, which is sometimes caused by a great blow on the brain, or a brain fever, this dual state of consciousness never existed, and that its phenomena are not worth study. We are quite sure that Dr. Carpenter does not really hold the view which his language seems to convey, otherwise he would not be so ready, as he evidently is, to investigate this curious subject. Nevertheless, the language itself may mislead. It is evident that there are persons who think—we do not believe that Dr. Carpenter is one of them, though Professor Lankester evidently is—that utter incredulity is the right and scientific state of mind in relation to such facts as are detailed by Professor Barrett, and who are greatly fortified in that opinion by detecting a gross fraud now and then—though such frauds would most likely have never been conceived or devised, if there had not been some curious phenomena to imitate, which had previously inspired a well-founded confidence. It seems to us that science incurs a very serious danger of forcing persons who are not really competent to pursue these investigations with sufficient strictness to dabble in them, and, perhaps, flounder in waters quite too deep for them, when it holds aloof in grand incredulity from a class of phenomena which have now conquered a certain amount of belief from a good many highly disciplined intellects, and when it is disposed to affix a sort of stigma to the mere investigation of them. Mr. Ray Lankester is profoundly right in saying that there is a "quite unsuspected amount of incapacity for observing" among us ordinary mortals. That is quite true. But the way to increase the amount, instead of to diminish it, is to leave ordinary mortals, unassisted by the more disciplined observation of men of science, to deal with complicated and abnormal phenomena, and to tell them they are fools for asking questions at all about matters of which they hear so much. It is the close attention of men of science to these abnormal facts which will dispel the illusions and superstitions of practical men. But men of science cannot even begin to teach us without receiving with due respect all cautious and sifted statements, such as Professor Barrett's, of the facts, and taking these as the basis for their inquiry. To assume, as Professor Lankester appears to do, that because there are fraud and credulity in plenty to be found in connection with these facts—as there is, no doubt, in connection with all nervous diseases—fraud and credulity will account for all the carefully attested statements of accurate and conscientious observers, is to saw away at the very branch of the tree of knowledge on which inductive science necessarily rests, and to bring the whole structure toppling to the ground."

Fair Hair and Blue Eyes in Germany.—For a long time the idea of a German, more particularly of a German lady, was that he or she had blue eyes and fair hair. The Germans themselves have frequently protested against this sweeping assertion, and a careful examination of a German regiment or of a German school would have sufficed to show the strong admixture of black hair and brown eyes. But anthropologists went on asserting their own views, formed on what they called their own long experience, till at last the public insisted on having the matter settled by a regular census. Government assented, and on a certain day every school in Prussia had to make a return of the black and blue and brown color of the children's eyes. Many of the pupils came home on that day telling their parents, with a mysterious air, that their eyes and hair and skin had been examined at school. Some of the parents thought it an undue interference with their rights, but the thing was done, and angry protests against what the Government demands or allows to be done are of little avail in Germany. After a short time the results of this anthropological commission have been pub-

lished, and they are, at all events, curious, though perhaps not of much scientific value. The number of persons examined in Prussia amounted to 4.127,766. Out of that number, 4,070,923 were under 14 years of age. With regard to the color of their eyes, 42.97 per cent. had blue, 24.31 per cent. brown eyes. With regard to the color of the hair, 72 per cent. had blonde, 26 per cent. brown, and 1.21 per cent. black hair. With regard to the color of the skin, Prussia has only 6.53 per cent. of brunette complexion. In Bavaria the brunette complexion claims 15 per cent., the black hair 5 per cent., the brown hair 41 per cent., the fair hair 54 per cent.; and it is argued from this that the darker complexion in Germany came from the South—rather a bold generalization, if one considers the mixture of tribes in Germany even at so late a time as the invasion of the barbarians into the Roman Empire. The report contains a number of curious observations; for instance, that nearly one-third of the Jewish school-children are fair, which would certainly not be the impression left upon a casual spectator by the ordinary run of the Jewish population.—*Public Opinion.*

AMERICAN SOCIALIST.

THURSDAY, NOVEMBER 16, 1876.

☞ *Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.*

We call attention to the interesting coïncidence, that the writers of the two series of articles—"Connection between Socialism and Spiritualism" and "Transcendentalism in New England"—living in different States and without communication with each other, have arrived at the same conclusion, namely, that Transcendentalism (out of which came Brook-Farm, the first fruits and crowning glory of the great Socialistic revival of thirty and thirty-five years ago) was itself an outburst from the spirit-world—had a genuine *afflatus*, and was not simply an intellectual movement. This view is readily seen to have important bearings. The establishment of a clear connection between Transcendentalism and Spiritualism on the one hand, and Socialism on the other, will help us to trace the genesis and mutual relations of all the great Socialistic and Spiritualistic movements of the present time.

The afflatus which was upon Mr. Ralph Waldo Emerson when he wrote, in 1844, the lecture from which we give this week a liberal extract, made him somewhat of a prophet. The attempts at practical Socialism which he then instanced as friendly omens have since multiplied; the "scramble for the public purse," which he thought then interfered with the main duties of government, is to-day a savage quarrel, leading even to bloodshed. "The people, and the world, is now suffering from the want of religion and honor in its public mind." What could be truer of this country at the present time? Emerson's hope was in the reorganization of society, and in the control of individuals by supernatural influences. Events have ripened since he wrote this lecture. The world is now face to face with questions in Socialism and Spiritualism which he but dimly foresaw; questions concerning capital and labor, education of the masses, mediumship, and leadership. But the steady growth of Co-operation and Communism, and the multitudes of converts to Spiritualism, attest that the questions will be fairly met and settled in favor of real progress.

M. D. Conway writes from London to the Cincinnati *Commercial* concerning the trial and conviction of Dr. Slade, the Spiritualistic medium. He compares the Slade case to that of the Tichborne claimant, and assumes that people will now be "ashamed of the whole mediumistic business," which assumption other reports from England do not by any means support. On the contrary it is probable that the "mediumistic business" will now be subjected to closer investigation and study than ever before; and that, too, by the men of science who have heretofore refused to have any thing to do with it. Indeed, Mr. Conway's own letters show this. He writes:

"Some time ago a London barrister named Jencken—a very weak-minded man—was united in matrimony to Miss Kate Fox—a very strong-minded woman—of Hydeville, New York. It will be remembered that the spirit-raps began in 1847 among the Foxes of Hydeville (how queer names are sometimes!). Lately Mrs. Kane, formerly Miss Maggie Fox, has arrived in London, and is staying with her sister. And there too, it is said, the spirits are writing on slates. Mr. Jencken does not hesitate to say that when he and the ladies are seated around the table, a hand unconnected with any human figure descends from the roof to the table, and there, while a little star of light hovers over it, picks up a pencil and writes on a slate, no one present having his hands near the said slate! This simple-minded husband has, it must be supposed without full consultation at home, invited Dr. Carpenter to investigate these phenomena, and he has consented to do so. He is to hold with the two ladies a series of seances. Of course he will proceed in company with other trustworthy men, and the results are likely to be of great importance. These American ladies are playing a very dangerous game. Generally female mediums have fared better than males, because, as Slade pleads his honesty against locked slates, ladies can plead their modesty against complete investigations by the other sex. But although they have selected a very timid and shy gentleman in Dr. Carpenter, he will most probably be accompanied by men and women who will manage to ferret out the truth. It is plain that Spiritualism is now to have what it has been clamoring for—the investigation of science. As the statue said to Don Giovanni, 'John, you have invited me to supper and I have come,' even so Spiritualism is destined to have the man of science at its side for some little time to come, at least in England."

Ignoring the evident bias of Mr. Conway's mind, the information he gives will be read with interest. Few persons have taken stronger ground against the claims of modern Spiritualism than Dr. Carpenter of England, and there are few whose verdict, based on personal investigation, would be more generally accepted as conclusive. Mrs. Kane has been recognized in this country as a strong medium since 1847. Her sittings with Dr. Carpenter are to take place in his own house, and of course under severe test conditions. It is further reported that the Russian Committee which Dr. Slade was on his way to visit have written to him that his present troubles need not affect their arrangement with him except to postpone it. They will receive and investigate him whenever he may come to them.

WHEN WAS THE EARTH MOLTEN?

There are widely differing opinions among physicists and geologists as to the length of time which has elapsed since the earth was in a molten condition. The Darwinian hypothesis of development calls for a very long period during which life was developed on the earth, and geologists who incline to this view, make much of the faultiness of the geological record which has left long gaps of time unchronicled. This class of geologists have roughly estimated the age of life on the earth at one hundred millions of years; but the Glasgow school of physicists, headed by Sir William Thomson, have advanced arguments, based on physical experiments in the cooling of rocks, to show that the earth can not have been more than ten million years in cooling to its present state, from the temperature of two thousand deg. centigrade. Sir William Thomson has lately brought forward a new argument for the short period based on the demonstrated rigidity of the earth and the diminution of its rate of rotation. It is evident that the spheroidal figure of the earth was caused by its rotation on its axis when in a fluid condition. At least so much of the earth as is now fluid, viz., the ocean, conforms itself to the spheroidal figure, which is due to the centrifugal action of the earth's rotation. This centrifugal tendency of matter at the equator keeps the ocean level several miles higher at the equator, considered in relation to the center of the earth, than at the poles. It is also evident that a diminution of the earth's rate of rotation would tend to reduce the protuberance at the equator and raise the water at the poles until finally, if the earth were entirely without rotating movement, the fluids on its surface would conform to the outline of a perfect sphere. Now Sir Wm. Thomson has demonstrated that the solid part of the earth is so rigid that even were its rotating velocity very much diminished the protuberance of the land at the equator would remain nearly at the height it now is. Hence he argues that as its present shape is nearly accounted for by its present rate of rotation, and as the rate of rotation is known to be slowly diminishing, it cannot have solidified to its rigid condition at a time so long ago that its rate of rotation was much faster than at present. If we trace back the rate of rotation much farther than 10,000,000 years we come to a time when the earth's figure must have been very much more oblate than it now is. The equatorial diameter may have been more than 100 miles greater than the polar diameter. If solidification took place 100,000,000 years ago, how can we account for the fact that the figure of the earth is nearly that required by its present rate of rotation while we have good evidence that the rate of rotation has been constantly diminishing? In reply to this, James Croll, an advocate of the longer period, has shown that Sir William Thomson does not take into account the fact that there are forces operating to change the shape of even the rigid earth, as, for instance, the wearing action of air and water. Although the surface of the land remains apparently unaltered from generation to generation, still it has been satisfactorily proved that the air and water wear down the land and carry it into the ocean at the rate of about one foot in six thousand years. As this wearing process does not take place beneath the surface of the ocean, but on the contrary a building up is going on there, it follows that the ocean regulates—if we take long periods of time into the account—the average height of the land; that is, if the ocean should subside slower than at the rate of one foot in six thousand years the land would keep pace with this subsidence by the process of denudation. Hence, if we take such periods of time as millions of years into consideration we shall find that the figure of the earth will conform very nearly to the figure of the fluid portion of its surface, and this figure is determined by the rate of rotation. The diminution of the rate of rotation is so slow that the equatorial protuberance of the solid earth left behind by the sinking ocean at the equator, would be sculptured or abraded to the ocean level by the action of air and water.

Mr. Croll therefore argues that if the earth on becoming perfectly rigid, were rotating at such a rate as to make its figure as oblate as that of Jupiter, the sculpturing action of wind and rain has been a sufficient cause for the removal of such an immense equatorial protuberance. At no time in no possible changes of figure, can the land differ much in level from the fluid ocean. The figure of the earth is as plastic under the combined action of denudation and the ocean as if its whole substance were fluid.

The sketches which have appeared in the American Socialist of the experiences of the Cheney Brothers at South Manchester, Conn., and of the Whitin Brothers at Whitinsville, Mass., have attracted much attention. In the Present No. Mr. Carlton Rice gives an interesting account of the good fortune which attended the operations of the Pratt Brothers of Pratt's Hollow, N. Y., so long as they were governed by the Community principle, and of the misfortunes which followed their separation of interests. We would be glad to promote such brotherhood combinations all over the land; and we can think of no surer way than by publishing many similar sketches. Will not those of our readers who are familiar with such illustrations of the advantages of Family Communism write them out for the American Socialist? There must be a great number of brotherhood-combinations in the country that are preaching to neighborhoods and villages the great advantages of agreement in ways more convincing than words; and their experiences ought to be given to the public. At least one of the most successful of existing Communities had its nucleus in a band of brothers and sisters; and it is readily seen that the members of a family, in their thorough acquaintance with one another, have a great advantage in starting such organizations.

Some dissatisfaction is shown in England, at the conduct of Mr. H. M. Stanley in making war upon, and killing some of the natives in the interior of Africa, as related in his letters to the London *Telegraph* and New-York *Herald*, and this feeling is increased by the fact that he made use freely of the British flag, wherever it is known. Mr. Stanley was born a British subject, and probably considered himself authorized to use the British flag as well as any other; but the English government does not take this view of it, and has sent instructions to him to desist from its further use. The open question in the case is, whether the aggressive acts of Mr. Stanley were rendered necessary as a means of self defense, or whether they could have been avoided. According to Mr. Stanley's statement, he fired on the natives before an actual attack had been made, but when one was imminent; and, in his judgment, this was his only means of self-preservation. The prevalent opinion in regard to the matter in this country, is not so unfavorable to Mr. Stanley as in England, and there is a general disposition to give him an opportunity for full explanation before passing judgment againsthim.

One of the great engineering feats of the day, is the completion of a Ship Canal connecting Amsterdam with the North Sea. The canal is sixteen miles long, and twenty-three feet in depth, and will greatly facilitate the commerce of that city, by rendering it comparatively easy of access for vessels of heavy draft. The city is situated upon a large salt water Lake, called the Ij, which is an off-shoot of the Zuyder Zee. A dam was constructed completely cutting off this body of water from the Zuyder Zee; and the portion of it which was not used for the canal was drained, and will be used for

farming purposes. The land thus obtained is very valuable, and sold readily at prices ranging from $200 to $400 per acre.

LORD BEACONSFIELD, formerly Mr. Disraeli, in a late address in London quite strongly intimated that it was England's duty to preserve intact the Turkish Empire in Europe. If we are to understand this as a semi-official statement, coming as it does from the British Premier, it means that England will take up arms in behalf of Turkey, if Russia interferes in an active way. There is no doubt that this is the disposition of the British Ministry, but it is questionable if they have the ability to carry out such a policy in the face of the popular feeling of the nation, which is clearly opposed to armed interference in Turkish affairs. We should rather expect that such an attempt on the part of the government would result in the defeat of the present ministry, and the triumph of the liberal party, which would lead to a reconstruction of the Cabinet, with Mr. Gladstone, or some such man at the head.

WHOSE?

BY MARY MAPES DODGE

"POOH!" cried a doubter: "Inner Life!
Why prate on such a fable?
A man's a man—flesh, blood and bone—
And more to prove, who's able?

"If I am here, why, here I am.
No argument is plainer.
But all this 'soul' and 'life to come'—
Why, nothing can be vainer.

"Alive, we live; dying, we die.
That's logic, as I take it.
Fate gave me common sense, and I
Shall not for dreams forsake it.

"Why man, I'll bet my very eyes,
My head, and all that's in it,
All talk of soul must end in bosh,
Whoever may begin it."

The man of faith in patience heard.
"Hold!" cried he, now, "I'll do it.
I'll take this bet of yours, my friend.
But, prithee, first construe it.

"Your eyes, your very eyes, you stake,
Your head and all that's in it.
All talk of soul *must* end in bosh,
Whoever may begin it.

"Now tell me, please, whose eyes they be?
Whose head it is you offer?
Whose head and contents, duly prized?"
"Why MINE," replied the scoffer.

"Yours?" cried the other "Where's the you
That owns the head and eyes, sir?"
The doubter thought awhile; and soon
He graver grew and wiser.

"My head," he mused, "*my* limbs, *my* trunk!
If these make ME, why—bother!
They can't be mine and yet be me;
One point breaks up the other."

He pondered well, he pondered long,
And then he muttered, slowly:
"The inner man, the soul, the me
Must own my body wholly.

"And I who own my feet and hands,
I know *I* didn't make them.
So, after all, 'tis just as well
That I should meekly take them."

"Yes," said his friend; "and—God be praised!—
This fact, now you concede it,
Will lead you on to truth at last,
And very much you need it."

—*Independent.*

THE death of Cardinal Antonelli deprives the Papacy not only of its most able champion, but of a possible successor to Pius the Ninth. Through all the vicissitudes of the last twenty years Cardinal Antonelli has been the bulwark of the Papal throne, and it is largely owing to his ability, and wise management, that the Papacy has passed through its territorial losses and other changes, with no greater injury to its spiritual prestige. His death renders possible if not probable, some complications on the death of the Pope, which his foresight and generalship would have unquestionably averted.

WAGNER'S opera of *The Flying Dutchman* was produced on the 8th inst. in Philadelphia, for the first time in this country. This is one of Wagner's earlier performances, and was composed before his mind had adopted much of that bias which has resulted in the creation of the "music of the future." This opera is spoken of as melodious, easily comprehensible and rather in the Italian style, with but few of the salient features of *Lohengrin*, or the *Ring of the Niebelungen*. It is understood that the composer considers it a merely youthful effort, with no characteristics worthy of immortality, and would be willing to have it suppressed, if it were possible.

THE HARMONISTS.

Past and Present---First Impressions---A Personal Narrative---Historical Facts.

Editorial Correspondence.

Economy, Penn.

WHEN the Duke of Saxe-Weimar visited this place, just half a century ago, it was at its point of greatest prosperity. It had a thousand inhabitants. Every house was occupied, every factory fully manned. There was a fine museum, costly paintings (one of which, "Christ Healing the Sick," by Benjamin West, now ornaments the house built for George Rapp), and much attention was given to music. Sixty or seventy girls, the Duke says, collected in one of the factory rooms, and with their venerated founder seated in their midst, sang their spiritual and other songs in a delightful manner. "With real emotion did I witness this interesting scene. Their factories and workshops," he goes on to say, "are warmed during the winter by means of pipes connected with the steam-engine; and all the workmen had very healthy complexions, and moved me deeply by the warm-hearted friendliness with which they saluted the elder Rapp. I was also much gratified to see vessels containing fresh, sweet-scented flowers standing on all the machines. The neatness which universally reigns is in every respect worthy of praise."

Neatness still reigns in Economy, but in other respects there have been great changes. Many of the houses are now unoccupied; the factories are idle; neither cotton, woolen nor silk goods are made; the museum was sold long ago; their musical organizations are but reminders of those of yore; and the voices of the singing-girls no longer delight the visitor as they delighted the Duke of Saxe-Weimar. The thousand members are reduced to one hundred, and of these but few are under sixty; and many have reached a great age. Their founder set them an example of extreme longevity (living in the full possession of his faculties till he was ninety) which his followers are emulating. Their present leader, Jacob Henrici, is seventy-two, and his associate, Jonathan Lenz, sixty-nine.

The first impression made upon the visitor at Economy is that both architecture and people are un-American. It is the most natural thing in the world, as you walk its streets, to imagine yourself in some old town in Germany. But if every thing is foreign and unfamiliar, it is not unpleasing. It is seen at a glance that the village is laid out with regularity. The streets run parallel with the course of "the beautiful river" at this point or at right angles with it. Their houses are made pleasant to look at by the skillful training of grape-vines between the windows of their two stories. The streets too are well-shaded, and shade-trees have also been carefully planted along the river's bank. Each house has its garden; and there is also a Community garden or pleasure-ground, in the rear of the old Rapp house. Here are beautiful flowers, winding paths, a fountain, arbors and fruit-trees; and near the center the Grotto, which, like that at their previous home on the Wabash, is purposely made rough and unattractive in its exterior, while its interior is highly ornamented—thus symbolizing the fact that men's hearts should be better than their external appearance. A little out of the village still stands the Round House, which formed the center of the Labyrinth --so called because the house was so carefully concealed by hedges and vines, and there were so many paths crossing and recrossing one another, that the visitor might lose his way many times and waste hours even, before finding its entrance. Both the Labyrinth and Rapp's garden were great objects of pleasure and interest in the days of Economy's greatness.

The people themselves are now the most picturesque objects in Economy. Most of the men you meet are old and short and stout, wearing blue "round-abouts," like boys' spencers, and pants of the same color, and broad-brimmed hats; and as you meet them here and there they impress you as full of quiet dignity and genuine politeness. The women are dressed quite as oddly as the men, with their short, loose gowns, kerchiefs across the shoulders, and caps that run up to the top of a high back-comb. The present dress of the Harmonists, I suppose to be such as was worn by Rapp and his associates when they came to this country, continued from choice by them and their successors.

But however much you may be surprised at their strange and unfashionable attire, the briefest acquaintance with this people makes you conscious of their sterling virtues. Economy, industry, business integrity, hospitality, benevolence: these are things for which they should be least valued. They have a repose of character, a resignation to God's providences, and an unwavering faith in his overruling care, in comparison with which their untold millions are as dross. I can never forget the impression made upon me by their principal leader, Jacob Henrici, as he told me the story of his connection with the Society—how he first heard of it in Germany when a young man with a good position and fine prospects—how he prayed to God to know whether he should come to America that he might connect himself with it—how he obtained what seemed to him a clear answer in the affirmative—how, after he had made his preparations for the journey, his friends persuaded him to reconsider his purpose—how he again betook himself to prayer and the counsel of the godly—how he was clearly convinced for the second time of his duty to set out—how, after his arrival in America, he first established his aged parents in a comfortable home before visiting the Society which had attracted him across the ocean—how deeply he was impressed by its life and spirit when he made the first visit—how he pledged himself to Father Rapp to join the Community, and then returned and labored for years to place his parents above the possibility of want, before executing his long-cherished purpose. He concluded his story by saying he had never since doubted that it is possible to get a definite answer to prayer. Mr. Henrici was educated as a teacher —is a lover of music, and shows in many ways the unmistakable evidences of culture; he strikes you at once as a man of genuine nobility of character. Mr. Lenz, his associate in the leadership, was absent on business while I remained at Economy.

The main facts in the history of the Harmonists are well known: that they were Separatists from the established church in Germany; that their migration to this country took place in 1803 and 1804; that they first settled in Butler county, Pennsylvania; that in 1814 they removed to Indiana and built New Harmony, purchasing 30,000 acres of land; that ten years later, to avoid malaria and bad neighbors, they sold out their property to Robert Owen, and returned to Pennsylvania, establishing their final home, which they called Economy, on the eastern bank of the Ohio, about twenty miles from Pittsburg in a northerly direction; that, in spite of all their removals and numerical decadence, they have steadily increased in wealth; and now own, besides their village and estate at Economy, much property in other places, having a large interest in coal mines and oil wells and railroads and manufactories—controlling at Beaver Falls, the largest cutlery establishment in the United States. Wherever they have settled they have made the "wilderness blossom like the rose," surrounding themselves with orchards and vineyards and the best cultivated fields.

But to this Community, which has survived its "three score and ten," I must devote another letter. W. A. H.

*TRANSCENDENTALISM IN NEW ENGLAND.**

IV.

AT this point it is best, perhaps, to inquire more definitely what Transcendentalism was. Mr. Emerson defined it as "Idealism in 1842." He said:

"The Transcendentalist adopts the whole connection of spiritual doctrine. He believes in miracles, in the perpetual openness of the human mind to new influx of light and power: he believes in inspiration and in ecstasy. He wishes that the spiritual principle should be suffered to demonstrate itself to the end, in all possible applications to the state of man, without the admission of any thing unspiritual; that is, any thing positive, dogmatic, personal. * * *

"In action, he easily incurs the charge of antinomianism by his avowal that he who has the Lawgiver, may with safety not only neglect, but even contravene every written commandment. * * * * * *

"In like manner, if there is any thing grand and daring in human thought or virtue, any reliance on the vast, the unknown; any presentiment; any extravagance of faith, the spiritualist adopts it as most in nature. * * *

"We have had many harbingers and forerunners; but of a purely spiritual life, history has afforded no example. I mean, we have yet no man who has leaned entirely on his character, and eaten angel's food; who, trusting to his sentiments, has found life made of miracles; who, working for universal aims, found himself fed, he knew not how; clothed, sheltered, and weaponed, he knew not how, and yet it was done by his own hands. * * *

"Shall we say, then, that Transcendentalism is the

*"TRANSCENDENTALISM IN NEW ENGLAND. A HISTORY." By Octavius Brooks Frothingham. New-York, 1876. G. P. Putnam's Sons.

Saturnalia or excess of Faith; the presentiment of a faith proper to man in his integrity, excessive only when his imperfect obedience hinders the satisfaction of his wish? Nature is transcendental, exists primarily, necessarily, ever works and advances, yet takes no thought for the morrow. Man owns the dignity of the life which throbs around him in chemistry, and tree, and animal, and in the involuntary functions of his own body; yet he is balked when he tries to fling himself into this enchanted circle where all is done without degradation. Yet genius and virtue predict in man the same absence of private ends, and of condescension to circumstances, united with every trait and talent of beauty and power.

"This way of thinking, falling on Roman times, made Stoic philosophers; falling on despotic times made patriot Catos and Brutuses; falling on superstitious times made prophets and apostles; on Popish times, made Protestants and ascetic monks, preachers of Faith against preachers of Works; on prelatical times, made Puritans and Quakers; and falling on Unitarian and commercial times, makes the peculiar shades of Idealism which we know."

Mr. Frothingham demurs to Emerson's outline and says it "does less than justice to the definiteness of the Transcendental movement." But we hardly get any thing more exact from Mr. Frothingham. His clearest portrait is the following:

"It was something more than a reäction against formalism and tradition, though it took that form. It was more than a reäction against Puritan orthodoxy, though in part it was that. It was to a very small degree due to the study of the ancient pantheists, of Plato and the Alexandrians, of Plutarch, Seneca and Epictetus, though one or two of the leaders had drunk deeply from these sources. Transcendentalism was a distinct philosophical system. Practically it was an assertion of the inalienable worth of man; theoretically it was an assertion of the immanence of divinity in instinct, the transference of supernatural attributes to the natural constitution of mankind.

"Such a faith would necessarily be protean in its aspects. Philosopher, Critic, Moralist, Poet, would give it voice according to cast of genius. It would present in turn all the phases of idealism, and to the outside spectator seem a mass of wild opinions; but running through it all was the belief in the Living God in the soul, faith in immediate inspiration, in boundless possibility, and in unimaginable good."

Again he says:

"Imperfect Transcendentalism amounted merely to this, that man had a natural capacity for *receiving* supernatural truths, when presented by revelation. The possession of such truths, even in germ; the power to unfold them naturally, by process of mental or spiritual growth; the faculty to seize, define, shape, legitimate and enthrone them, they denied. * * * The pure Transcendentalist went much further. According to him, the seeds of truth, if not the outline forms of truth, were contained in the soul itself, all ready to expand in bloom and beauty, as it felt the light and heat of the upper world." * * * The soul when thus awakened utters oracles of wisdom, sings, prophesies, thunders decalogues, pronounces beatitudes, and discourses grandly of God and divine things, performs wonders of healing on sick bodies and wandering minds, rises to heights of heroism and saintliness.

"From this point of vision, it was easy to survey the history of mankind, and, in the various religions of the world, see the efforts of the soul to express itself in scriptures, emblems, doctrines, altar forms, architecture, painting, moods and demonstrations of piety. The Transcendentalist rendered full justice to all these, studied them, admired them, confessed their inspiration. Of these faiths Christianity was cheerfully acknowledged to be the queen. The supremacy of Jesus was granted with enthusiasm. His teachings were accepted as the purest expressions of religious truth: His miracles were regarded as the natural achievements of a soul of such originality and force."

These quotations are adequate, perhaps, to give a hint of the general features of New England Transcendentalism, intellectually considered. We get the best view of it, however, by adhering to the fact that it was primarily an *afflatus*, rather than an intellectual movement, an inspiration rather than a philosophy. It was an afflatus demanding the recognition of the soul and of man's inner capacities and relations. This afflatus came upon men and women in all conditions of life, in all stages of culture. It turned them in upon themselves and bade them know themselves, know the inner world, know God. Of course the obedience to the afflatus, the interpretations of its teaching, the discoveries made and the terms and forms in which they were announced were as various and imperfect as the persons who made them. Generally the reports of the explorations brought back agreed in this, that within, or lying back of, man, was another universe, filled with

"A light that was never on land or sea,"

and that man's higher nature was sensitive to the influences, and could know the facts of that interior universe. This was the general and central announcement of Transcendentalism. The same announcement had been made before, and was as old as idealism and spiritual religion, but the Transcendental afflatus summoned men anew to the study of it with great emphasis and insistance. It was a voice crying in the wilderness, saying, "Prepare ye the way of the soul and the spiritual world, and make their paths straight."

Mr. Frothingham insists that those who held that the soul was only "recipient, not originating or creative," and who "continued to be Christians of the 'Evangelical' stamp; champions of special intervention of light and grace; hearty believers in the divinity of Christ and the saving influence of the Holy Ghost; holding to the peculiar inspiration of the Bible, and the personal need of regeneration," were imperfect Transcendentalists. But were not his "pure" Transcendentalists so only because they conformed to a standard of definition which he and they adopt? Any standard below the highest is imperfect. Any phase of Transcendentalism which does not give expression to the whole truth of the soul and the interior universe, cannot be "pure" in the sense of being perfect. In the light of a perfect Transcendentalism both Mr. Frothingham's "Evangelical" and his "pure" Transcendentalists would have to take rank as "imperfect." There are very strong considerations in favor of the claims of the Spiritual Christianity of the New Testament, when stripped of the traditions and doctrines of men with which it has been overloaded, to be the purest Transcendentalism—the absolute science of the soul and of interior realms. Jesus Christ "brought life and immortality to light."

The first place among the representatives of the spiritual philosophy Mr. Frothingham assigns to Mr. Emerson; the second to Mr. Alcott. It may be questioned whether this order should not be reversed. In power, range and versatility of expression, Mr. Emerson excels. He is a master of fascinating utterance. But in clearness and depth of insight; in loyalty to intuition; in his claims for the soul side of man; in apprehension of the final truths of philosophy, Mr. Alcott is the more masculine and dynamic. Emerson is primarily an intellectual thinker; Alcott primarily a heart-thinker. It was this position as a central thinker that gave him authority to criticise Emerson's Essays thus:

"These Essays are truly noble. They report a wisdom akin to that which the great of all times have loved and spoken. It is a most refreshing book; and I am sure of its reputation with those who make fames and ages. And yet I qualify my admiration of the author's genius. Great in the isolation of thought, he neither warms nor inspires me. He writes from the intellect to the intellect, and hence some abatement from the health of his statements, the depths of his insights—purchased always at the cost of vital integrity; the mind lapsing in the knowledge thus gained."

With Alcott the sanctuary of the soul was in the breast; inspiration was there received; thought there germinated. "God," he said, "enlightens the brain by kindling the heart; he is instant in the breast before he is present in the head. All reasoning is but self-finding, self-recovery. And the head but dreams of the heart, whose oracles are clear as the life is pure, dark as it is base." "To the innocent, upright, all is present, instant in sight. They have not lapsed into forgetfulness; nor memory nor foresight divides the intuitions of their souls. They partake of the divine omniscience: they are quick with God. They do not fumble, dubious, in the memory; nor clutch, anxious, in hope, for lost or unexpected goods—they are self-fed—they inherit all things. Day by day, hour by hour, yea, pulse by pulse, exhaustless Providences minister to them—each sequel and complement—history and prophecy, of the other—the plentitude of life rushing gladly into the chambers of the breast, and illuminating their brow with supernal lights."

Emerson has nothing better than this nor more in sympathy with the perfect Transcendentalism. Dr. Osgood says of Alcott: "If he had any master, he seems to have most prized Jacob Boehm, and in this respect he has anticipated the rise of quite a powerful school of thinkers, who claim with this Teutonic philosopher to know divine things empirically from the light of the spiritual senses, as nature is known empirically by the natural senses."

CLARISSA CRANDALL'S CHOICE.

Conscientious Clarissa Crandall, continually constrained, carrying copious clothing, candidly cogitated changing. Clarissa condemned costly, conspicuous crimpings—crinolines, chignons, corsets, courtly corsages. Clarissa calmly chose children's curtailed costume; carefully contrived, courageously constructed, chaste, convenient, closecut *culottes*.

Clamoring citizens chuckled; called Clarissa "curious," "clownish," "coarse." Caricaturists cartooned Clarissa's costume. Carpers circulated cutting, caustic criticisms. Cynics cruelly censured; capitalists contemptuously chided; Christians conversed cautiously. Clarissa's cousins called Clarissa capricious—"Champion costumer! captivating creature, Clarissa Crandall!"

"Cease caterwauling," cried Caleb Cobb, characteristically, "Clarissa chooses correctly. Curtailed, chaste costuming claims commendation. Clear-seeing Clarissa commands credit. Citizens, Clarissa's creating comfortable customs; cease censoriousness."

Clarissa called "Centennial Costume-Convention;" Convention considered Clarissa's curtailed costume. Clarissa courageously commented; calmly criticised common costly costumes; cooly, circumspectly, coaxingly commended children's comfort.

"Comical costume!" commented casual citizens.

"Common copious costume's clumsy, cumbersome," contested Clarrissa courtesying. Clarissa coyly criminated common costly customs—convincing candid citizens conclusively. Convention concluded—concurring, "*Copious costume cripples ceaselessly; contributes complex complaints, cramps, crookedness, compressions, chlorosis, consumption.*" Consequently Costume-Convention chose curtailed costume—candidly confessing Clarissa's costume "*cleanly, civilized, charming*—contributing *cheerfulness*, creating *convenience, comfort.*"

"Curtailed costumes's considerably cheaper," cooly contributed Clarissa.

Clarissa's cowardly cousins condoned Clarissa's championship—confessed Clarissa's "centennial contrivance convenient, cute, comely."

Clarissa's companions complacently complimented Clarissa's "celebrated clothing!"

Clarissa's calumniators contemptuously cried, "Comical choice, Centennial Convention!"

Caricaturists chagrined, chuckled—ceased cartooning. Capitalists countenanced Convention's choice cautiously—ceased clamoring. Christians creditably construed—conversed charitably. Caleb Cobb congratulated Convention—congratulated Clarissa. Caleb continually chanted, "Curtailed costume's charming—curtailed costume's convenient—Clarissa Crandall, courageous champion—common-comfort creator. Cheers, Captain Clarissa, cheers!"

Custom conciliated cosmopolitan citizens—Clarissa's costume 's common choice. Cyril.

IMPORTANT DECISION.

ALCOHOL AS A FOOD AND A MEDICINE.

From The *Christian Woman.*

The International Medical Congress, which held a protracted session in this city last month, was without doubt the largest and ablest body of medical men ever convened.

There were on the register the names of 480 delegates. Many of the best writers and ablest scientists of the profession of this and other lands were in attendance.

Deeming it of great importance to our cause that a body of men who had made the medical use of alcohol a study, and who were in a position to command public attention, should give us a statement of the medical and food value of alcohol, we addressed an official letter to that body. The communication was received, and referred to the "Section on Medicine." Other communications, which had previously been laid on the table, were afterwards also taken up and referred to the same section.

The discussion of this subject, in the Section to which it was referred, was strong and able, but was all on one side. We have never heard stronger statements against the use of alcohol made on the temperance platform then we heard in that company of medical men, when this question was under discussion.

A Scotchman said that he placed so little confidence in alcohol as a medicine, that he believed it would be for the best interests of humanity if every drop of alcohol in the world was cast into the midst of the sea. Dr. Hunt, of Metuchen, N. J., gave a thoroughly scientific address on the subject, disputing the claim of alcohol in every important particular. This address was afterwards unanimously approved by the Congress, and is to appear in book form with the other essays.

The letter from the Woman's National Temperance Union, which we append, was read and was received with a hearty round of applause, and the points in the reply were passed unanimously, not only by the Section, but by the Congress, *except one dissenting vote*—the man who voted in the negative being one often quoted by the Brewer's Association.

The official answer so unanimously agreed upon is a more important matter than at first thought we might judge.

It rules alcohol out of its long-cherished place as a

tonic. If it has no food value, it cannot tone up the system. One of the delegates speaking of this said: It has the same relation to the human system that a whip has to an over-worked horse; it may make him spring forward for a few moments, but it don't rest and refresh him, and reäction must follow.

It almost rules it out as a medicine, and advises against self-prescription. Much was said in regard to the adulteration of liquors, and they are almost ruled out on that account. If doctors use alcohol at all, they should know how much they use and what *other* substances are mixed with it, is the plain English of the fourth point in their official letter. We append the letter which secured this action, with their official reply. These points were unanimously passed by the Congress in open session.

To the Chairman and Members of the International Medical Congress.

Honored Sirs: I take the liberty, as a representative of the Woman's National Christian Temperance Union of the United States, to call your attention to the relation of the medical use of alcohol to the prevalence of that fearful scourge, *intemperance.*

The distinguished Dr. Mussey said, many years ago: "So long as alcohol retains a place among sick patients, so long there will be drunkards."

Dr. Rush wrote strongly against its use as early as 1790. And at one time the College of Physicians at Philadelphia memoralized Congress in favor of restraining the use of distilled liquors, because, as they claimed, they were "destructive of life, health, and the faculties of the mind."

"A Medical Declaration," published in London, Dec., 1872, asserts that "it is believed that the inconsiderate precription of alcoholic liquids by medical men for their patients has given rise in many instances to the formation of intemperate habits." This manifesto was signed by over two hundred and fifty of the leading medical men of the United Kingdom. When the nature and effects of alcohol were little known, it was thought to be invaluable as a medicine. But in the light of recent scientific investigations, its claims have been challenged, and its value denied.

We are aware that the question of the medical use of alcohol has not been fully decided, and that there is a difference of opinion among the ablest medical writers. But we notice that as the discussion and investigation goes on, and new facts are brought out, its value as a remedial agent is depreciated.

A great many claims have been brought forward in its favor, but one by one they have gone down under the severe scrutiny of scientific research, until only a few points are left in doubt. In view of this, and the *startling fact* that tens of thousands die annually from its baneful effects, we earnestly urge you to give the subject a careful examination.

You have made the study of the physical nature of man your life work, and you are the trusted advisers of the people in all matters pertaining to the treatment of diseases, and the preservation of life and health.

You are therefore in a position to instruct and warn the masses in regard to its indiscriminate use, either as a medicine, or a beverage.

We feel sure that, true to your professional honor, and the grave responsibilities of your distinguished position, you will search out and give us the facts, whatever they may be. If you should appoint a standing committee from your own number, of practical scientific men, who would give time and thought to this question, it would be very gratifying to the *one hundred thousand* women I represent, and most acceptable to the general public.

I am with high considerations of respect,

Your ob't servant,

Annie Wittenmyer,

Pres't W. Nat. Chris. Temp. Union,

1020 Arch-St., Philadelphia., Sept. 6, 1876.

To the International Medical Congress.

International Medical Congress.
Philadelphia, September 9, 1876.

Dear Madam:—I am instructed by the Section on Medicine, International Medical Congress of 1876, to transmit to you, as the action of the Section, the following conclusions adopted by it with regard to the use of alcohol in medicine, the same being in reply to the communication sent by the Woman's National Christian Temperance Union.

1. Alcohol is not shown to have a definite food value by any of the usual methods of chemical or physiological investigation.

2. Its use as a medicine is chiefly that of a cardiac stimulant, and often admits of substitution.

3. As a medicine, it is not well fitted for self-prescription by the laity, and the medical profession is not accountable for such administration, or for the enormous evils resulting therefrom.

4. The purity of alcoholic liquids is in general not as well assured as that of articles used for medicine should be. The various mixtures, when used as a medicine, should have definite and known composition, and should not be interchanged promiscuously.

Very respectfully,

Your obedient servant,

J. Ewing Mears, M. D.,

Secretary of the Section on Medicine.

Annie Wittenmyer, *President of the Woman's National Christian Temperance Union.*

An Imperial Author.—It is stated that the Emperor of Brazil is about to publish an important book, altogether the work of his own hand. It will be entitled "Recordacoes da Minha Viagem," and will treat largely and in detail of the experiences of the Imperial traveler. The work will be printed in Paris, and the text will be in Portuguese; but, it is said, the Emperor has already ordered to be made translations in French, English, and German. The Emperor, it is added, has been in the habit during his travels of taking copious notes with respect to his impressions on manners, customs, and countries, and he has now put them into shape, and will issue them in a book form. It is well known that the Emperor of Brazil is a man of excellent education, a great observer, and a fast friend of literature and literary men.—*London Athenæum.*

PRESENT RULERS OF THE WORLD.

GREAT BRITAIN AND HER POSSESSIONS.

Great Britain and Ireland, Empress of India,	*Queen*, Victoria.

GOVERNORS OF PROVINCES.

India,	*Sir* Robert Bulwer Lytton.
Ceylon,	*Sir* Wm. H. Gregory.
The Island of Hong Kong,	*Sir* A. E. Kennedy.
Dominion of Canada,	*Right Hon. Earl* of Dufferin.
Newfoundland,	*Col. Sir* Stephen J. Hill.
British Guiana,	Jas. R. Longden.
" Honduras,	*Maj.* Robert M. Mundy.
New South Wales,	*Sir* H. G. R. Robinson.
South Australia,	*Sir* A. Musgrave.
Victoria,	*Sir* George Ferguson Bowen.
Western Australia,	William Cleaver Francis Robinson.
Tasmania or Van Diemen's Land,	Frederick Aloysius Weld.
New Zealand,	*Most Hon. Marquis* of Normanby.
Fiji Islands,	*Hon. Sir* A. H. Gordon.
Jamaica,	*Sir* William Grey.
Trinidad,	*Hon.* H. Turner Irving.
Leeward Islands,	*Hon.* Geo. Berkeley.
Windward Islands,	John Pope Hennesy, Esq.
Bermudas,	*Maj. Gen.* J. H. Lefroy.
Bahamas,	William Robinson, Esq.
Cape Colony,	*Sir* Henry Barkly.
Queensland,	*Hon.* W. W. Cairns.

OTHER COUNTRIES.

Greece,	*King*, George I, second son of the present king of Denmark.
Hawaiian Islands,	*King*, David Kalakua.
Hayti,	*President, Gen.* Michel Domingue.
Italy,	*King*, Victor Emmanuel, II.
Japan,	*Mikado*, Mutsuhito.
Liberia,	*President*, J. J. Roberts.
Madagascar,	*Queen*, Ranovalomanjaka.
Mexico, (Republic)	*President, Señor* Lerdo de Tejada.
Morocco, (Empire)	*Sultan* Mulai Hassan.
Muscat,	*Sultan*, Seyyed Torkee bin Said.
Navigator's and Friendly Islands,	*Consul*, John Chauner Williams, Esq.
Netherlands or Holland,	*King*, William III.
Orange Free State,	*President*, J. H. Brand.
Paraguay,	*President*, John B. Gill.
Persia,	*Sovereign*, Shah Nasser ed Deen.
Peru, (Republic)	*President, Señor* Manuel Pardo.
Portugal,	*King*, Dom Luis I.
Russia,	*Emperor*, Alexander II.
Siam,	1 *King*, Somdet Prabat Para Mandr Chulalonkorn. 2 " Kromamum Bawarawichai Chau.
Spain,	*King*, Alfonso XII.
Sweden and Norway,	*King*, Oscar II.
Switzerland (Swiss Confederation),	*President*, M. Scherer.
Turkey,	*Sultan*, Abdul Hamid.
Servia,	*Prince*, Milan Obrenovitch IV.
Tunis,	*Bey*, Mohamed Sadek.
United States (Republic),	*President*, U. S. Grant.
Uraguay,	*President, Doctor* Don José Ellauri.
Venezuela (Republic),	*President*, Gen. A. Guzman Blanco.
Zanzibar,	*Sultan*, Sayyid Barghash bin Sa'eed.
Germany,	*Emperor*, William.
France,	*President*, Marshal MacMahon.
Brazil,	*Emperor*, Dom Pedro.

MR. SANKEY'S HYMN TUNES.

With a view to get at the Moody and Sankey songs, I made a careful study of them, and was easily able to trace them to their origin. Some thirty or forty years ago, before Italian opera had been introduced into this country, the music most in vogue was of the ballad and parlor-song school. Some of these compositions were exceedingly agreeable. For example the sweet old songs, "Farewell to Thee Araby's Daughter," "The Leaf and the Fountain," "The Rose and the Nightingale," "The Soldier's Tear," "A Place in Thy Memory, Dearest," and others of that ilk. These melodies of other days, or such as these, long since forgotten, have been revived, with all their characteristics and with the old method and construction; and now adapted to sentimental and subjective verselets, they are sung, and sung, and sung, in hippodromes and in Gospel tents, and in parlors and boarding-houses on Sunday evenings, under the name of "Sacred Gospel Hymns." In one collection I found the hymn—

There is a land of pure delight,

set to the old tune,

Drink to me only with thine eyes,

and that without change of a single note. Elsewhere I found the hymn—

God's temple crowns the holy mount,

adapted to another old-time song,

Pensez à moi, ma chere amie;

while we have the well-known verses beginning,

Hark, hark, my soul, angelic notes are swelling,

arranged to the beautiful old air of "La Suissesse au bord du lac,"

Home, fare thee well! the ocean storm is o'er,
The weary pennon woos the seaward wind.

—*Rev. Dr. Dix, in Oct. Church Review.*

Musicians have been accused of not praising each other's works. This charge, at any rate, cannot be brought against Haydn and Mozart. Being one day asked for his opinion about a new opera by his great contemporary, Haydn replied: "All I know is that Mozart is certainly the greatest composer now in existence." Haydn suffered from the cavils of the critics, but his genius met with recognition from him who composed "Don Juan." A musician of some merit, but of a jealous disposition, was expatiating upon Haydn's defects. "Sir!" observed Mozart, "If you and I were melted down together, we could not make one Haydn." —*Musical World.*

THE CHILD-VIOLINIST.

BY AUSTIN DOBSON.

He had played for his lordship's levee,
He had played for her ladyship's whim,
Till the poor little head was heavy,
And the poor little brain would swim.

And the face grew peaked and eerie,
And the large eyes strained and bright,
And they said too late "He is weary!
He shall rest, for at least, to-night!"

But at dawn, when the birds were waking,
As they watched in the silent room,
With the sound of a strained cord breaking,
A something snapped in the gloom.

'Twas a string of his violoncello,
And they heard him stir in his bed:
"Make room for a tired little fellow,
Kind God!" was the last that he said.

—*Cornhill Magazine.*

SUMMARY OF NEWS.

HOME.

Gen. Butler has been elected to Congress from Massachusetts, by about 1200 majority.

The *Franklin*, the vessel on which Wm. M. Tweed is expected, has not yet made its appearance. It is reported that a ship bearing her description has been seen off the coast in a partly disabled condition, but as no signal of distress was made, the vessel which sighted her did not go within hailing distance. She has since been heard from at St. Thomas.

The Centennial Exhibition was formally closed on the 10th inst., though the Exhibition buildings and grounds are to be open to the public for a week or more, if the Commissioners should consider it for the interest of the exhibitors to do so. The attendance at the Centennial has been over 8,000,000 persons, and cash receipts from this source, over $3,800,000.

An ancient Indian village has been discovered at Paragoonah, Utah. The houses are built of adobe, and all have two stories, pillars of sand-stone supporting the upper story. The houses are about eight by nine feet, and are entered through a hole in the top. The village is now covered by trees and brush and undoubtedly was at some time inhabited by a race not now existing in that region even.

A new feature in pedestrianism has been exhibited at the Central Park Garden, New York. Miss Bertha Von Hillern and Miss Mary Marshall have been engaged in a walking contest. They commenced on the sixth inst. and continued for seven days. Miss Von Hillern won the $1,000, making a distance of 323½ miles, with ten minutes to spare.

The Presidential election held on the 7th inst. proved, as was expected by many, to be a very close one. On the morning of the 8th, the Republican papers conceded the election in favor of Gov. Tilden, but since that time the prospect has turned more towards the final success of Gov. Hayes, though both parties still claim Florida and Louisiana. The contest over these two States has become so warm that President Grant has called on a number of prominent Republicans to go to these States and witness the counting of the votes. Gov. Tilden has also called on leading Democrats to do the same. In consequence of the attempts of armed parties to violate the ballot boxes, Grant has ordered Gen. Sherman to send troops into both States, to keep good order.

FOREIGN.

The Congress of Mexico has declared President Lerdo re-elected.

It is reported that Gordon, the African explorer has discovered another branch of the White Nile and will continue his explorations in that direction.

The late Papal Nuncio at Madrid, Cardinal Simeoni has been appointed Secretary of State to the Pope, the office left vacant by the death of Cardinal Antonelli.

The territory held by the Khan of Khiva has been offered by him to the Russian Government. This offer is the result of the complaints of the inhabitants of Khiva.

Peace is restored in the San Domingo Republic. Gen. Gonzales has arrived at the capital. At San Domingo city he was proclaimed Dictator but refused to accept.

It is reported that the Government of Montenegro finds itself unable to maintain its army in the present position, and in consequence has commenced direct communication with Turkey for a conclusion of peace without delay.

A new process in the manufacture of iron rails has been invented in England. It is expected that rails made by this process will be more durable than steel rails, and at an additional cost of only $5 over the present iron rail, thus making them about $7 per ton less than steel rails.

At a recent banquet in London, the Earl of Beaconsfield made a speech in which he favored preserving the integrity of the Turkish Empire as guaranteed by the Treaty of Paris, as the best course to secure the peace of the world. He said the British Government had all along worked with that in view, and should continue to do so.

Spain still continues to dispatch troops to Cuba, and states that she will hold the island at any cost. Although the Spanish are among the best soldiers of Europe and the best adapted to service in a Southern climate, they do not stand the life in Cuba. An army of 200,000 soon disappears, more from disease than from actual death in battle.

SOCIALISTIC NOTICES.

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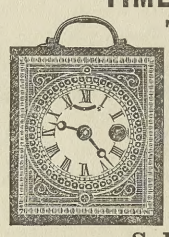

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